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# Following the Master

By Ernest Herbert Day



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# Following *the* Master.

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Short Studies *in the* Christian Life

By ERNEST EVERETT DAY.



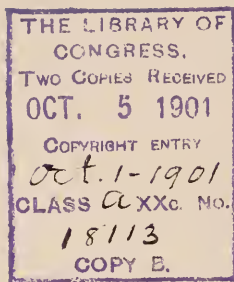
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TO THE  
MID-WEEK BIBLE CLASSES  
OF 1900-1901,  
THESE STUDIES ARE GRATE-  
FULLY INSCRIBED.





## PREFACE.

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In the fall of 1900, the writer, as a pastor, organized a mid-week Bible class for the study of the Christian life. It was asked, "What does it mean to be a Christian according to the words of the Master?"

As no elementary work could be found which seemed to answer the purpose, a lesson was prepared each week and read to the class, some of whom wrote out in full even the scripture references. The lesson was thoroughly discussed and the references read in the class. The attempt was made to teach the Christian life as a consistent whole, something worth living for, and, if need be, worth dying for.

The interest taken by the class and the help apparently given them have encouraged the writer to revise the studies and put them into a more permanent form. They are sent forth with the hope and prayer that they may be used in some way, however humble, for the progress of the kingdom.



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# FOLLOWING THE MASTER.

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## I.

### The First Christians.

The first Christians were the first disciples of the Master, those who first followed him. It was the custom for teachers to travel about the country instructing the people. This made it necessary for those who wished to know more of their teachings to follow them from place to place, or from village to village. These were their disciples. We read of the disciples of John the Baptist (Matt., 9:14), of the Pharisees (Matt. 22:16), and in many places of the disciples of the Master. The word "disciple" is defined, "One who learns as opposed to one who teaches" (1); "One who follows one's teachings." (2) The call to discipleship was the command, "Follow me!" To be a disciple then was the same as being a follower. Thayer defines "follow," "To join one as his disciple, become or be his disciple, side with his party; to cleave steadfastly to one, conform wholly to his example in living, and, if need be, in dying also."

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(1) Ency. Bib. Vol. I.

(2) Thayer's Greek-English Lexicon of the New Testament.

"To follow a Rabbi was the common expression for becoming his scholar. Thus, in the Talmud, "When I followed Rabbi Jochanan." (1) The Twentieth Century New Testament translates the phrase given as "in my name," in the Authorized Version (John 14:13-14, 15:16, 16:23-24-26), as "my followers."

*Call of the First Disciples and Others:* John 1:35-46, Matt. 4:18-20, Mark 1:16-18, John 21:19-22, Matt. 9:9, Mark 2:14, Luke 5:27-28, Matt. 8:19-22, Luke 9:57-62, Mark 15:40-41.

*Some Who Refused:* Mark 10:17-22, Luke 18:18-22, John 6:66-68.

*General Call:* Matt. 10:37-39, 16:24-25, Mark 8:34, Luke 9:23, 14:26-33, John 12:26, Matt. 11:28-30.

The name Christian is found in the following passages: Acts 11:26, 26:28; I Peter 4:16. (See R. V.) Some think it is presupposed in Luke 6:22, "and cast out your name as evil."

At first various names were used among the Christians to designate each other, such as "brethren," "saints," "elect," "they that are in Christ," "they that are in the Lord," "they that are Christ's," and "any—of the Way." (2)

The disciples are spoken of as "belonging to the Way." (R. V., in Acts 9:2, 19:9, 23, 22:4, 24:14-22.) It would certainly have been appropriate to speak of the Christian religion as "The Way of the Cross."

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(1) Geikie, *Life of Christ*, I., p. 588.

(2) *Ency. Bib.* Vol. I.

## II.

### The Supreme Teacher.

It seems probable that at first the disciples had little conception of the Master as anything but a teacher, just as other men were teachers according to the custom of the times. It was as a teacher that most, at least, of his disciples followed him; that they might learn of him just as other disciples learned of other teachers. That he was a "teacher come from God;" that he was indeed "God manifest in the flesh," the writer gladly believes, but at first to his disciples and throughout his life to others, he was simply Jesus of Nazareth, who went about the country as a teacher of the people and a preacher of righteousness. There was no aureole about his head.

#### I. CHARACTERISTICS OF THE MASTER'S TEACHING.

##### (1) *With Authority:*

Teachers of all ages have found it necessary to appeal to some authority other than themselves in support of their teachings. In line with this the lawyer appeals to the decisions of courts or to standard textbooks in support of his argument. The teachers of the Lord's day were constantly appealing to the authority of Moses or of some great Rabbi in support of their teachings. The Master gave himself as authority:

"Moses said"—"but I say." "It hath been said by them of old"—"but I say." It was this that impressed the people—"the multitudes were astonished at his teaching; for he taught them as one having authority, and not as their scribes." (R. V., Matt. 7:28-29.)

(2) *Manner:*

a. Question and Answer. Like every true teacher, the Master asked questions of his disciples and others, and from their answers adapted his reply to their needs. (1)

b. Illustration and Comparison. He pointed to the vine, to the sparrows and to the lilies, and said when teaching a new truth: "It is like." "The kingdom of heaven is like a grain of mustard seed."

c. Figures of Speech. The Master understood the helpfulness of figurative expressions and used them freely. "Fear not, little flock." "Let the dead bury their dead." "By their fruits ye shall know them; do men gather grapes of thorns or figs of thistles?"

d. Short Sayings. Which the disciples and others could carry in their minds with greatest ease and into which were condensed the deepest meaning. "It is more blessed to give than to receive." "The Sabbath was made for man, and not man for the Sabbath."

e. He adapted his teachings to the needs and conditions of his disciples. "First the blade, then the ear,

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(1) See Trumbull, *Yale Lectures on Sunday School*, p. 32.



then the full corn in the ear." (1) "I have yet many things to say unto you, but ye can not bear them now." (2)

f. By Parables. Some one has defined a parable as "a lesson in a story." "The parable is constructed to set forth a story spiritual and heavenly; this the *fable* with all its value is not; it is essentially of the earth, and never lifts itself above the earth." (3) "One can speak of a fixed principle to which he had regard in the shaping of his examples and parables for that purpose: I might designate it as the principle of aiming at *the greatest clearness in the briefest compass.*" (4)

Matt. 18:23-35, 21:28-31; Luke 13:6-9, 15:11-32, etc.

### (3) *What the Master Taught:*

Like all true teachers the Master taught principles; he knew that a great point was gained when his disciples understood the principles of his teaching, and still more when they had learned to put those principles into practice. So wonderful are his teachings that we are ever learning new lessons as we follow him, and are compelled to say, with Paul, "I count not myself yet to have apprehended." (5)

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(1) Mk. 4:28, R. V.

(2) John 16:12.

(3) Trench, *Notes on Parables.*

(4) See Wendt, *Teaching of Jesus*, Vol. I, 130.

(5) R. V. Phil. 3:13.

"We mistake if we think of him as a deliverer of sermons; rather was he a daily converser, with method more like that of Socrates than like that of a modern preacher." (1)

"His spiritual intuitions are pure truth, valid for all ages. God, man, and the moral ideal cannot be more truly or happily conceived. Far from having outgrown his thoughts on these themes we are only beginning to perceive their true significance." (2)

Two things are commonly accepted as being most prominent in the Master's teaching:

1. God, the Father.
2. The Kingdom of God, or of Heaven.

To these may be added as the great fundamental principle of the Christian life:

3. The Way of the Cross.

See Matt. 4:23, 9:35, 11:1; Mark 1:21-22, 6:6-34, 10:1; Luke 20:1, 13:22; John 4:1-42, 7:14-28, 8:2-20; Matt. 13:54; Mark 6:2; Luke 4:15, 31-33, etc., in illustration, Mark 2:13, 4:1-2, 12:35, 14:49; Luke 19:47, 21:37, etc.

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(1) Clark, *Outlines of Christian Theology*, p. 267.

(2) *Ency. Bib.* Vol. II, art. "Jesus".

### III.

## God the Father.

The most fundamental and important teaching of any religion is the conception which it gives of God. If God be conceived of as a mere thing of wood or stone or as a superhuman being with the appetites and passions of men, such conceptions vitally influence the religious life.

"The word life means to us what the word God means to us." (1)

"The question of God's moral character is one which we cannot for a day leave unanswered. The sweetest sleep is embittered if we know not what is the nature of the God who rules us. Death is a terror if we are ignorant of the God into whose presence we are to be ushered." (2)

The Jewish teachers of the Lord's day had apparently a much lower conception of God than the Old Testament prophets. This falling away from a high ideal was perhaps inevitable as a result of the formalism upon which they laid so much stress.

"The Rabbis taught that God spends his time in heaven as they spent theirs on earth. He studies the law three hours each day, and observes all its ordi-

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(1) Stevens, *Doctrine and Life*, p. 72.

(2) Stearns, *Present Day Theology*, p. 220.

nances. He keeps the Sabbath. He makes vows, and the heavenly Sanhedrin releases him when the vow has been performed. He also fulfills the injunction to rise up before the hoary head." (1)

It was to a people with this conception of God the Master came with his teaching of God as our Heavenly Father. He called God Father, thus setting the example to his followers. The name is used fifteen times in the Sermon on the Mount and ninety times in the Gospel of John.

He called God his Father when he prayed and taught his disciples to do so. Matt. 11:25-27, 26:39-42; Luke 23:34-36. The Pharisee and the Publican in their prayers said "God," not "Father." Luke 18:11-13. "This portrayal was doubtless true to life. In the Gospels no one but Jesus speaks of God as his father." (2)

Like a true parent, our Heavenly Father, the Master teaches, takes such care of his children that he numbers the hairs of their heads and is more willing than earthly parents to give them good things. For this reason all anxious worry is not only unnecessary and harmful, but is distrust of the Father's care. It ought to be easy for those who believe the Father notes the sparrow when it falls to also believe that he will care for his children, who are of "more value than many sparrows."

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(1) Gilbert, *Revelation of Jesus*, p. 10.

(2) *Ibid*, p. 16.

There has been much discussion as to whether God is the Father of all or only of those who are willing and obedient. The answer to this question, according to Professors Stevens and Gilbert, is that, "God is the Father of all men, but men *become* sons of God." (1)

In the Parable of the Prodigal Son the father remained the same even though the son wandered into the far country. If the prodigal be accepted as a type of the sinner, it is the sinner only who changes, the father loves him still. He is still the father, even though the son has broken the bonds of sonship.

"Men are *ideally*, that is, according to the true divine idea of humanity, sons of God; but by reason of sin they are not *actually* what they are ideally and in possibility." (2)

"The old chief led them in prayer—a strange, dark, groping prayer, with streaks of heathenism coloring every thought and sentence; but still a heart-breaking prayer, as the cry of a soul once cannibal, but now being thrilled through and through with the first conscious pulsations of the Christ-spirit, throbbing into the words: 'Father, Father; our Father.'

"When these poor creatures began to wear a piece of calico or a kilt, it was an outward sign of a change, though yet far from civilization. And when they began to look up and pray to one whom they called "Father,

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(1) Stevens, *Doctrine and Life*, p. 75.

Gilbert, *Revelation of Jesus*, p. 22.

(2) Stevens, *Doctrine and Life*, p. 76.



our Father!" though they might be far, very far, from the type of Christian that dubs itself respectable, my heart broke over them in tears of joy; and nothing will ever persuade me that there was not a Divine heart in the heavens rejoicing too." (1)

A missionary preached the Fatherhood of God to the Nelson River Indians near Hudson's Bay, who heard it for the first time. An old chief asked some questions:

"You say *Notawenan* (*our* Father). He is your Father?"

"Yes, he is my Father."

Then he said, while his eyes and voice yearned for the answer, "Does it mean he is my Father—poor Indian's Father?"

"Yes, O yes!" I exclaimed; "he is your Father too."

"Your Father—missionary's Father, and Indian's Father, too?" he repeated.

"Yes, that is true," I answered.

"Then we are brothers?" he almost shouted out.

"Yes, we are brothers," I replied. The excitement in the audience had become something wonderful." (2)

See Matt. 6:9-15, 22:37-40, 7:11; Mark 10:18, 12:30; Luke 11:13-15, 11:32; John 1:14, 18:2-16, 4:21-23, 5:17-45, etc.

See also Matt. 10:29-30, 6:8, 26, 30, 32, 5:45, 25:34; Mark 14:36; Matt. 11:25-27.

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(1) Paton's Autobiography, II, p. 146.

(2) Young, *By Canoe and Dogtrain*, p. 121.

## IV.

### The Kingdom of God.

The term "Kingdom of God" was familiar to the Jews. For hundreds of years the coming of the Messiah, who should "restore the Kingdom to Israel," had been a dominant characteristic of the teachings of the Rabbis and the fondest hope in the hearts of the people. The "Kingdom of God" meant to the Jews at least two important things:

1. "The supremacy of Israel as the people of God."
2. "The appearance of a king in the Davidic line, in whom the national hopes were to be realized." (1)

To these may be added the idea of the repentance of Israel as a preparation for the kingdom, since it was the sins of the people which prevented its coming. The Rabis taught, "if the Jews repented for one day he would come." (2) The orthodox Jew of to-day still prays for the coming of the Messiah.

When John the Baptist and the Master began their ministries, each with the announcement, "Repent, for the Kingdom of Heaven is at hand" (Matt. 3:2, 4:17), it came with no shock of surprise to the people. It was what they had been taught to expect.

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(1) Gould, *Biblical Theology of the New Testament*, p. 10.

(2) Geikie, *Life of Christ*, Vol. I, p. 81.

"Whether learned or ignorant, gentle or fanatic, the Jew never lost his belief that the future held in store for his nation a universal empire, a Kingdom of God." (1)

It seems probable that the Baptist's conception of the kingdom was very similar to that of his contemporaries, but it was soon apparent that the Master's conception was so different that even John questioned his claim to the Messiahship. "Art thou he that should come or do we look for another?" (2)

The Rabbis taught that the kingdom would consist only of pious Jews. The Master shocked and angered them with the statements: "The publicans and the harlots go into the Kingdom of God before you." (3) "And I say unto you that many shall come from the east and west and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven, but the children of the kingdom shall be cast into outer darkness." (4) "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven." (5) It is difficult to imagine how revolutionary such statements must have seemed.

The Jews expected that the kingdom would be external, political and therefore national; the Master

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(1) Matthews, *History of New Testament Times in Palestine*, p. 162.

(2) Luke 7:19.

(3) Matt. 21:31.

(4) Matt. 8:11, 12; Luke 13:28-30.

(5) Matt. 5:20 R. V.



taught that it would be ethical, spiritual, and therefore universal. It would have a small beginning, be "like a grain of mustard seed," and would grow out of all proportion to its beginning. (1) It would work in the hearts of men like leaven in meal till the whole was leavened. (2) From this it may be inferred that the time is coming when the Kingdom of God shall have come and the will of God be done in earth as in heaven. For this we are to pray. (3)

The Master speaks of the kingdom under two aspects: It is already begun, "The kingdom of heaven is among you," and is yet to be realized, for we are to pray, "Thy kingdom come." The kingdom will have great progress and success in this life, but its glorious consummation is in the life to come.

See Matt. 6:33, 11:12, 12:28, 21:31; Luke 17:21; Matt. 8:11, 26:29; Mark 9:1; Luke 9:27, 13:28-30, 14:15.

Professor Gilbert states that the "constant element" in the teaching of Jesus on the kingdom of God is "*the divine rule in the hearts of men.*" (4)

The Master set his disciples the example of submission to the Father; it was he who said: "I do always those things that please him"; (5) who taught us to pray, "Thy will be done in earth as it is in

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(1) Matt. 13:31, 32; Mark 4:31, 32.

(2) Matt. 13:33.

(3) Matt. 6:10. See "Fremantle, the World as the Subject of Redemption."

(4) "Revelation of Jesus," p. 34.

(5) John 8:29.

heaven"; (1) and who in the hour of Gethsemane could say, "Not as I will, but as Thou wilt." (2)

"The true Messianic kingdom begun on earth is to be consummated in heaven; it is not temporary but eternal; it is not limited to one people, but embraces the righteous of all nations and of all times." (3)

"The spiritual reign of God as king and over subjects loyally accepting it." (4)

"The idea of a divine dispensation under which God would bestow his full salvation upon a society of men, who, on their part, should fulfill his will in true righteousness." (5)

"It (the Kingdom of God) signifies some form of divine dominion. \* \* \* A kingdom of grace in order to be a kingdom of holiness." (6)

"We must include in the programme of science a kingdom already constructed, but the place of which in science has not yet been recognized. That kingdom is the kingdom of God. If among the more recent revelations of nature there is one thing more significant for religion than another, it is the majestic spectacle of the rise of kingdoms toward scarcer, yet nobler forms, simpler yet diviner ends. This is the final triumph of continuity, the heart secret of creation, the unspoken prophecy of Christianity." (7)

(1) Matt. 6:10.

(2) Matt. 26:39.

(3) *Encyclopædia Biblica*, Vol. II, art. Eschatology.

(4) *Century Dictionary*.

(5) Wendt, *Teaching of Jesus*, Vol. I, p. 175.

(6) Bruce, *Kingdom of God*, pp. 46, 54.

(7) Drummond, *Natural Law in the Spiritual World*.

### The Church and the Kingdom.

It is a significant fact, too often overlooked, that the Master uses the word "church" only three times. Twice in Matt. 18:17, where it evidently refers to the local body of believers; and also in Matt. 16:18: "It is worth remarking that in this passage the church and the kingdom of heaven are apparently alternative expressions for the same thing. 'On this rock I will build my church—I will give unto thee the keys of the kingdom.' It is impossible to ignore the connection." (1)

"The church denotes, and can denote only, a group or company of persons; the kingdom of God or of heaven, again, includes much more.

"That of the church corresponds to the congregation of Israel, so often mentioned in the history of the Exodus. The kingdom of God, again, corresponds to the idea of the theocracy, the rule of Jehovah over his people, and ultimately over all the earth."

"In a word, the church is a religious notion; the kingdom of God a moral one." (2)

"His kingdom was not to be an institution, but a fraternity, as broad as human life." (3)

"The idea of the church is certainly narrower than that of the kingdom of God; its consummation would not be the consummation of the latter." (4)

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(1) Denny, *Studies in Theology*, p. 178.

(2) Candlish, *The Christian Salvation*, pp. 73, 74.

(3) Matthews, *History of N. T. Times in Palestine*, p. 176.

(4) Dorner.

When it is remembered that the Lord uses the phrase kingdom of heaven over one hundred times, while he uses the word church but three times, it may easily be inferred that the kingdom of heaven held a larger place in his mind than that of the church.

A hypocrite may belong to the church, but no hypocrite can belong to the kingdom of heaven. There must be the actual divine rule in the heart before he can enter the kingdom of heaven in this life, to say nothing of the life to come. On the other hand any man in whose heart God rules is a member of the kingdom of heaven. There is no distinction of race, sect or creed. Its boundaries enclose all who do God's will, whether on earth or in heaven. Compared with it, all other fraternities sink into insignificance. Membership in it is indeed the pearl of great price for which one may wisely sell all that he has.

"For aught we know, the membership of the invisible church may be far more numerous than of the visible. I firmly believe that it is; though from the expressions often used, it is sometimes made to appear as if the opposite were the case." (1)

Mark 15:43, 11:10; Luke 17:20, 19:11; Acts 1:6; John 6:15; Mark 10:37; Matt. 20:21; Mark 1:14-15; Mark 4:11; Luke 17:20; Matt. 19:23, 21:31; 13:24-30, 47-50; Matt 5:19, 11:11, 5:3-10, 21:43, 8:11; Luke 13:29; Matt. 13:43; Mark 9:47; Luke, 22:29-30; Mark 14:25; Matt. 26:29.

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(1) Candlish, *The Christian Salvation*, p. 77.

## V.

### Righteousness.

The Master laid most impressive emphasis upon the nature and necessity of righteousness in relation to the Kingdom of God. He said: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the Kingdom of Heaven." (1)

"Unless, indeed, your religion is superior to that of the Pharisees and Rabbis, you will not, I tell you, even enter the Kingdom of Heaven." (2)

"Then shall the righteous shine forth as the sun in the kingdom of their Father." (3)

"And there shall in no wise enter into it anything unclean or he that maketh an abomination and a lie, but only they which are written in the Lamb's Book of Life." (4)

"The great word which dominates the life of that kingdom, the word righteousness." (5)

The necessity of righteousness is one of the deepest instincts of the soul. Few become so depraved but there remains a sense of what is right and a secret ad-

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(1) Matt. 5:20, R. V.

(2) 20th Cent. N. T. Matt. 5:20.

(3) Matt. 13:43.

(4) Rev. 21:27, R. V.

(5) Gilbert, *Revelation of Jesus*, p. 92.



miriation for the one who is righteous. The remark, "It is not right," so commonly made, appeals to something far down in human consciousness. There is in every human heart a desire to be right, even though that desire may be buried so deep that none but God and the soul know it is there.

"He may not stay to analyze his feelings, but he knows perfectly well that the obligation to do right brings with it certain sanctions and penalties which do not defer their whole operation to some future period; they set to work at once and compel the sinner to feel that the general rightness of things, the voice of conscience, the law of life, the worth of progress, the sweet accents of love, the holy will of God, are all against him.

"To be pure and to possess inward peace is the longing of longings." (1)

"'But now abideth faith, hope, love, these three; and the greatest of *these* is love'; but the greatest thing in the world is righteousness." (2)

"The first thing which the Gospel—which Christ, who is the Gosepl—does when he comes into a man's heart is to emphasize two things: the absolute need for righteousness in order to friendship with God, and the want of it in the heart to which he has come." (3)

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(1) "The Atonement in Modern Religious Thought," pp. 19, 112.

(2) John G. Woolley.

(3) Maclaren, *Homiletic Review*, Vol. 17, p. 133.

The Pharisees agreed with the Master that none but the righteous could enter the kingdom of heaven, but the point of disagreement and hostility came with reference to the nature of righteousness and how it was to be obtained.

Long ago Job asked the profound question: "But how can a man be just with God?" (1) The heathen, the Mohammedan, the Jew, the Christian—Catholic and Protestant—have given their answers to this question, and in their answers may be found one of the great battlefields of human thought. The need of righteousness is conceded by all, the problem is, how can it be obtained.

To the Pharisees, righteousness was a matter of forms, of externals, which of necessity laid great emphasis upon trifles, such as the tying of a shoe string on the Sabbath, or the eating of an egg which had been laid on the Sabbath. The latter question was debated for years by two rival schools of Rabbis. The Master taught that righteousness is a matter of the heart, which, of necessity, placed the emphasis not upon the form of a deed, but upon the motive which prompted it. Motives, not trifles, are the vital things in the Master's teachings. He asks not only as to the fact of a deed or gift, but as to why it was done or given. We may hope to find, as we understand him better, a reason for this.

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(1) Job 9:2, R. V.

Because of their conception of righteousness the Pharisees observed the following as essentials in the religious life:

1. The washing of pots and kettles. (Matt. 23:25-26; Mark 7:4-8; Luke 11:38-41).

2. The washing of hands. (Matt. 15:2; Mark 7:2-8.)

3. Alms-giving. (Matt. 6:1-4.)

"When Mar Ukbar was dying, he asked for his account, that is, for the amount of alms he had given. It was found to be seven thousand pieces. He did not believe this amount was sufficient for his justification, that is, sufficient to outweigh his transgressions, and therefore he gave in alms half his remaining fortune in order that he might go hence in safety." (1)

4. Prayer. (Matt. 6:5-7; Luke 18:9-14.)

5. Fasting. (Matt. 6:16-18, 9:14; Mark 2:18; Luke 5:33, 18:12.)

6. Sabbath keeping. (Matt. 12:1-8; Mark 2:23-28; Luke 6:1-11, 13:14-17; 14:1-16; John 5:7-18, 9:14-16.)

The Master gives a most scathing indictment of the righteousness of the Pharisees in the twenty-third of Matthew: "But all their works they do for to be seen of men."

### The True Righteousness.

In making righteousness a result of the condition of the heart, the Master was in accord with the common-

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(1) Gilbert, *Revelation of Jesus*, p. 114.



sense judgment of humanity. We instinctively judge the character of others by what we think we know of their motives, or the state of their hearts. The child who asks of another child, "Do you mean it?" is seeking the same kind of knowledge. The law recognizes the same principle in judging one accused of crime. If the accused has killed a man, the important question is as to the motive which prompted the deed. If it can be proven that there was no "malice aforethought," a most important point will have been gained. How much more then will this principle hold good in our Heavenly Father's judgment of us?

No other absolutely fair method of judgment seems possible either between man and man or between man and God. Judged by the Pharisees' standard, the poor widow gave very little indeed compared with the sums which the rich poured into the temple treasury; judged by the heart standard she gave more than they, for she gave her all; judged by his standard, the Pharisee's prayer was doubtless superior to that of the Publican, while by the Master's standard the Publican offered true prayer and was justified, while the Pharisee was merely exalting himself. "I tell you that this man went down to his house justified rather than the other." (1) A cup of water may have little value in and of itself, but "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." (2)

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(1) Luke 18:14.

(2) Mark 9:41.

The place where worship is offered is comparatively unimportant, the really important thing is the heart of the worshipper, the spirit in which he prays. (1)

"The distinctive element in Jesus' conception of righteousness is *spirituality*—the beatitudes of his teaching are nearly all for states of the heart. He summarized law and prophets in one word—*love*. His ideal characters were those which are ideal to the "Father who seeth *in secret*." (2)

The Master recognized that this principle had been insisted upon by the Old Testament writers and quoted Isaiah in condemnation of the Pharisees. "This people honoreth me with their lips, but their heart is far from me."

Mark 7:6, 22, 12:28-34; Matt. 6:4, 6:18; Luke 16:15; Matt. 5:20, 6:18, 7:1-5, 12:34-37; Mark 9:36-40; Matt. 10:41, 42, 25:40.

See also 1 Samuel 16:7; Ps. 7:10, 24:4, 139:23; Jer. 17:10, 29:13, 31:33.

Accepting the Master's teaching that righteousness comes from and depends upon the heart, the very important question demands answer, "How can heart righteousness be obtained?" The answer to this question is found in The Way of the Cross.

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(1) John 4:20-24.

(2) Gilbert, *Revelation of Jesus*, p. 94.

## VI.

### The Way of the Cross.

The theological term for the work of Christ in our salvation is, the atonement. In a recent symposium on this subject, so eminent an authority as Dr. Dods makes the following statement:

“It is remarkable that the death of Christ, on which all Christians depend for salvation, and which might therefore be expected to be the most intelligible of all events, is actually one of the most obscure. But it is obscure partly because of its universal significance. There are so many different aspects in which it may be viewed, and so many various directions in which its influence applies itself, that it is impossible to give any definition of its significance comprehensive enough to include all.” (1)

It would seem that as the majority of professing Christians are neither theologians nor scholars, and have neither time nor ability to study abstruse subjects, so important a question as *how* they are to be saved through Christ cannot safely be “one of the most obscure.” The wayfaring man might be disposed to leave the subject in the hands of the theologians if they had agreed among themselves, but when he knows

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(1) *The Atonement in Modern Religious Thought*, p. 177.

of their different theories, none of which seem entirely conclusive, it is hard for him to see that *he* "need not err therein."

The atonement has both a God-ward and a man-ward side. We may not expect to know in this life at least why it was necessary in the government of God for Christ to die on the cross in order that man may be pardoned and saved, nor what effect that death had on the government of God. Paul evidently teaches that there was a necessity and an effect, but the reasons are beyond our comprehension. We have not the data upon which to reason safely upon so large a theme, and it may be questioned whether with our present mental and spiritual limitations we are capable of formulating an adequate theory. To make this admission is but to say, that a father may have reasons for his actions beyond the comprehension of his child.

See Rom. 3:24-26, 4:25; Gal. 1:4; I Cor. 15:3, etc.

It may be said, however, that the word "atonement" is found but once in the New Testament. (Authorized Version, Rom. 5:11). This in the Revised Version is changed to reconciliation, which conforms to the original Greek. Other terms are used by the New Testament writers, such as "redemption" and "propitiation," but the word "reconciliation" seems most helpful in understanding the effect of Christ's work upon us and in us as his disciples.

"Nevertheless we shall do best if we study what Christ accomplished as *reconciliation between God and*

*men*, and on the whole we shall find the name a help rather than a hindrance to clear understanding." (1)

The idea of reconciliation is found in the following passages: Rom. 5:10-11, R. V., 11:15; II Cor. 5:18-20; Eph. 2:16; Col. 1:20-21; Heb. 2:17.

From these passages we learn that it is not the work of Christ to reconcile the Father to us, but to reconcile us to the Father. "To the same effect is the entire teaching of the prophets and of Christ himself." (2)

It was the prodigal who needed to be reconciled, the father's love was unchanged. This agrees with our highest conception of the duty of an earthly father toward a wayward son. The moment the son repents and comes where the father can forgive him, he is received with open arms.

If we ask what makes it necessary for man to be reconciled to God, the answer is easily found—it is sin. Sin separates us from God, because it affects our characters, just as two friends are separated by the changes in their characters, even should there be no word of disagreement. One becomes a drunkard and a vagabond, and the other a follower of the Master.

The problem of sin is perhaps the darkest and most terrible that the human mind can contemplate. We can see the sins of others, if we cannot or will not see our own, and it remains true to-day, as of old, that

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(1) Clark, *An Outline of Christian Theology*, p. 317.

(2) *Ibid.*, p. 323.



"The heart is deceitful above all things, and desperately wicked; who can know it?" (1)

The Bible invariably represents man as a sinner, excepting as he is saved by grace. That this is as true to-day as then is abundantly proven. Almost every day crimes are committed in some part of the country for which we can find no better word than fiendish. To these may be added the sins of each community which never appear in print, and to these also the sins of our own hearts, known only to God and ourselves.

It will help to a clearer understanding of the nature of sin if we remember that we are dual beings, composed of body and soul, flesh and spirit. In our bodies we are akin to the beasts and in our souls we are akin to God. These two natures are in conflict and this conflict is the crucial point of the battle of life. He who wins at this point wins really all along the line. If the soul wins we move toward God; if self, or the flesh, wins, we move toward the beast. Every responsible being is conscious of this struggle, and it is only when the soul is thrown by the self that we feel guilt and know that we have sinned.

This conflict is made the greater by the current of tendencies which comes from heredity and environment. With some these influences are so strong that the soul seems helpless, and thus is not responsible. No man knows the strength of this current until he has tried to stem it. It will be therefore only as we can esti-

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(1) Jer. 17:9.

mate the power of self in human lives that we can estimate the power needed to save men from sin.

A large part of mankind seem little more than the product of their heredity and environment, not only in their bodies, but also in their beliefs. The partisan is found in all parties, and the bigot in all sects. At bottom each and all have the same reason for believing that his party or sect is right, and all the others wrong. It is *his* party or sect, and therefore it is right. No other reason is wanted.

Selfishness influences us in three ways:

1. In our relation to the truth. We are offended at the truth and refuse to believe it because it touches self. We thus often believe or disbelieve for reasons purely selfish, and which have nothing to do with the facts in the case. (John 8:40-45; Gal. 4:16; Rom. 1:18 R. V.; II Cor. 4:3-4.)

2. Our judgment of others is distorted by selfishness. (Matt. 7:1-5; Luke 6:37; Rom. 2:1.)

3. Selfishness influences our beliefs about God and our relations toward Him. (Rom. 8:7, I Cor. 2:14.)

"Sin is essentially egoism or selfism. It is *self-sufficiency*, the opposite of Christian faith. It is *self-will*, the opposite of Christian submission, putting the will of self instead of the will of God as the supreme law and the supreme providence of the world. It is *self-seeking*, the opposite of Christian benevolence. It is *self-righteousness*, the opposite of Christian humility and reverence. The gospel which is to save man from

sin must break down this spiritual primacy of self. It must require self-renunciation.” (1)

“Were we not selfish, legislative restraint would be unnecessary.” (2)

“Sin may be viewed with reference to its motive and inner moral quality. Then sin is the placing of self-will or selfishness above the claims of love and duty.  
\* \* \* In this light we see how true it is that sin consists at heart in selfishness.” (3)

“Always there is a black spot in our sunshine—it is the shadow of ourselves.”—Carlyle.

“For I have no man like-minded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ.” (4)

“Is it therefore infallibly agreeable to the word of God all that *you* say? I beseech you, in the bowels of Christ, think it possible that you may be mistaken.” (5)

See Matt. 5:20; Rom. 5:12; Jas. 1:14-15; Rom. 7:5, 18, 24; Rom. 8:9; Gal. 5:16-25; Eph. 2:3; Gal. 3:3, etc.

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(1) Harris, *Bibliotheca Sacra*, Vol. 18, pp. 148, 149.

(2) Herbert Spencer, *Social Statics*, p. 243.

(3) Clark, *An Outline of Christian Theology*, pp. 235, 236.

(4) Phil. 2:20, 21, R. V.

(5) Cromwell's *Letters and Speeches*, Vol. 2, p. 177.



## VII.

### The Way of the Cross—(*Continued*).

It is but reasonable to expect that whatever plan of salvation the Heavenly Father has provided through the Savior, it is a plan perfectly adapted to man's needs. If man's lost condition is because of sin, then if he is to be saved he must be saved from sin. "Thou shalt call his name Jesus, for he shall save his people from their sins." (1) If sin is at heart selfishness, then salvation must save man from himself, influence his character and make him less selfish. This would seem absolutely essential, for no man can see truth aright or God aright excepting as the beam of selfishness is cast out of his eyes. (2) It is evidently a most dangerous fiction, whether theological or otherwise, that a man is in any sense of the word saved, who is not in some sense made less selfish. It is repudiated by the common sense of mankind and by the teachings of the Master. "Wherefore by their fruits ye shall know them." (3) Salvation then to be complete is a process which must reach the utmost depths of human hearts and be as great as human needs. The

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(1) Matt. 1:21.

(2) Matt. 5:8.

(3) Matt. 7:20.

Christian life is something not only to be believed in by the head, but to be lived out in the heart.

The Master laid the emphasis of his teaching and commands, not upon his death, where so many have placed it, but upon his life. "Whosoever doth not bear his own cross, and come after me, cannot be my disciple." (1) Here the emphatic statement is made that the cross—one's own cross—is the fundamental principle in the Christian life, for one cannot be a Christian without it. So much does this mean, the Master suggests that each one weigh well the cost before he starts to build a tower of Christian character and see if he is willing to pay the cost; to consider well the nature of the conflict before declaring war. (2) Without this fundamental principle of their own cross in their lives professing Christians are like salt that has lost its savor, and must therefore be cast out. (3)

If we ask what the cross means as applied to the individual Christian—his own cross—we may learn from other passages.

"Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me." (4)

"If any man would come after me, let him deny himself, and take up his cross, and follow me." (5)

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(1) Luke 14:27, R. V.

(2) Luke 14:28-32.

(3) Luke 14:34, 35.

(4) Matt. 16:24, R. V.

(5) Mk. 8:34, R. V.

“And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.” (1)

“So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.” (2)

Evidently to “come after me” and to “follow me” mean the same; and “deny himself” and “take up his cross” mean the same. We thus learn that the cross—one’s own cross—is the principle of self-denial as the Savior knew it and lived it. It may not be too much to expect then that every requirement of the Christian life will be found in accord with this principle, and its necessity in the putting of the principle into practice.

The Master was the perfect example and illustration of this principle in his own life. He bore his own cross and lived the perfect Christian life for our encouragement and example.

“Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but *emptied himself*, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he *humbled himself*, becoming obedient even unto death yea, the death of the cross.” (3)

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(1) Luke 9:23, R. V.

(2) Luke 14:33, R. V.

(3) Phil. 2:5-8, R. V.

"For Christ also pleased not himself; but as it is written, The reproaches of them that reproached thee fell upon me." (1)

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (2)

"My meat is to do the will of him that sent me, and to accomplish his work." (3)

"I can of mine own self do nothing: as I hear, I judge; and my judgment is just: because I seek not mine own will, but the will of him that sent me." (4)

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (5)

The Master's judgment of truth was just, because he was not influenced by selfishness—"I seek not mine own will." Seeing the truth so clearly, he bore witness to it even at the cost of life. "But now ye seek to kill me, a man that has told you the truth, which I have heard of God." (6)

It was because the Master carried out in his life so perfectly the principle of self-denial—drank his cup (7); bore his yoke (8); that he said to his disciples,

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(1) Rom. 15:3, R. V.

(2) Matt. 8:20.

(3) John 4:34, R. V.

(4) John 5:30.

(5) John 18:37.

(6) John 8:40.

(7) Mark 10:37-39.

(8) Matt. 11:29, 30.

"Follow me." "I have set you an example." It was in obedience to this command that they "left all and followed him." It was in accord with the same principle that the man who finds a treasure hid in a field "selles all that he hath and buyeth that field;" also of the merchant who found a pearl of great price and "sold all he had and bought it." (1)

See Matt. 4:19-20; Mark 1:20, 10:28-29; Luke 18:28-29; Matt. 19:29.

It was because of this principle that so many refused to follow him; they were not willing to leave all. (2)

Paul saw clearly that it was this requirement of the Christian life to which many objected. It was the "offense of the cross." (3)

The writer of the Hebrews refers to the same principle when he speaks of "the reproach of the Christ." (4) The Master saw that the cross would always be an objection to the Christian life on the part of many. "Blessed is he, whosoever shall not be offended in me." (5)

See Matt. 5:29-30, 13:21, 18:8-9, 24:10, 26:31-33, 10:22, 37-39, 16:24-25; Mark 9:43-48, 14:27-29; John 6:61-66, 16:1; Luke 17:33, 18:17-30; Gal. 5:24, 6:12-14, 2:20; Eph. 2:16; Phil. 3:18; Heb. 12:2.

(1) Matt. 13:44-46.

(2) Mark 10:17-31; Matt. 8:21, 22. See Wendt, *Teaching of Jesus*, Vol. 2, p. 70, note.

(3) Gal. 5:11; I Cor. 1:18, 23-31.

(4) Heb. 11:26; 13:13.

(5) Matt. 11:6; Luke 7:23.



“The cross, the cross, this is the badge and standard of our religion. I honor all who bear it. I look with scorn on the selfish greatness of this world, and with pity on the most gifted and prosperous in the struggle for office and power; but I look with reverence on the obscurest man who suffers for the right, who is true to a good but persecuted cause.” (1)

“In action and in suffering, in work and in lot, the motto of sonship is, ‘God’s will be done.’ Its chief end is the divine glory; that secured, it is content to fill a little space or to bear a heavy cross. To be a son of God to this effect is not easy. It is possible only through a deadly struggle with, and victory over, self.” (2)

“The disciple of Jesus must be ready when circumstances call for it, to surrender his greatest and dearest treasure, to sever himself from his nearest relatives, to resign all earthly possessions, and, finally, even to sacrifice his earthly life in the most painful way, in order rightly to fulfill his duty in the kingdom of God.”

“Frequently and emphatically Jesus declared that hatred and persecution would be the fate of his disciples in the future upon earth. As he regarded his own sufferings and death as the manifestation of the rule which holds universally in the Kingdom of God, that men must take up the cross and stake their lives for

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(1) Channing’s Works, p. 750.

(2) Bruce, Kingdom of God, p. 213.

the sake of the gospel (Mark 8:34); so, on the other hand, in the experience which he himself had of the deadly hostility of men toward his preaching of the kingdom of God, he found the sure basis for inferring analogous experiences which his disciples would have on account of the kingdom of God." (1)

"Christ saved the world not by theology but by a *life*. It is not, however, untheological; nothing in theology has a sounder basis than that Christ saved the world by himself becoming a redeemer; that is, by passing through those moral processes that in themselves constitute salvation. It follows as day the night that the process must be the same for every man."

"Each has his cross—bearing which he follows the Master and so gains salvation, because *it is in itself a saving process*." (2)

"Both in gospel and epistle and with endless richness of appeal, men are called to be what Jesus was and to do what he did. All the great things attributed to him are expected and demanded of his followers." (3)

The Apostle Paul knew well this truth when he spoke of the goal of the Christian life as the "high calling of God in Christ Jesus." (4) The disciples asked of the Master in astonishment, "Who then can be

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(1) Matt. 10:24; f. Wendt, *Teaching of Jesus*, Vol. 2, pp. 65, 356.

(2) *The Atonement in Modern Religious Thought*, pp. 366, 368.

(3) *Ibid*, p. 325.

(4) Phil. 3:14, R. V.

saved?" (1) "Are there few that be saved?" (2) Paul asked, "Who is sufficient for these things?" (3) "O wretched man that I am! who shall deliver me out of the body of this death?" And answers his question, "I thank God through Jesus Christ our Lord." (4)

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(1) Luke 18:26.

(2) Luke 13:23.

(3) 2 Cor. 2:16.

(4) Rom. 7:24, 25, R. V.



## VIII.

### Salvation.

It may help to a clearer understanding of the teachings of the Master and our relations to him if we review briefly what we have already learned, and with these as a basis reason as to what we may expect to learn. If we have found the fundamental principle of the Master's teaching we may expect to find that his commands will be in accord with that principle. We ought then to be able to find that the Christian life is intensely practical; that the Master who loves us would not demand that we leave all if there were not an absolute necessity both because of the difficulties to be overcome and the goal to be reached.

We have learned in part at least what it meant to be one of the first disciples and something of the methods of the Supreme Teacher. We have learned to call God our Father and have become members of the Kingdom of God, now in progress here on the earth and to have a glorious consummation in the world to come; we have learned that none but the righteous can enter that kingdom beyond; that righteousness is of the heart and that the way to righteousness is by the cross—one's own cross. We do not know what effect the Lord's death on the cross had upon the government of God so that it is possible to forgive us, but we do

know that when the prodigal repents and returns to the Father, he is forgiven. We have learned that the Master's emphasis is upon his life rather than his death, and that the cross applies to our daily lives. If we do not bear our own cross, leave all and follow the Master, we cannot be his disciples.

This is evidently a different conception from that held by many even professing Christians. They are willing to have their names upon the church roll, to give a little of their abundance to the support of the gospel, to attend church at least once a Sabbath if it is not too hot, too cold, or does not look too much like rain; they are willing to listen if the sermon is sufficiently interesting and does not come too close home to their sins. They are willing to be respectable, to avoid outbreking sins, especially such as they fear may become known and affect their standing in society, but to permit their religion to interfere with their business, their political party, or even their Sunday dinner is far from their thoughts.

Yet the Master said: "Whosoever doth not bear his own cross and come after me cannot be my disciple." (1) "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (2) "And he said unto them, Strive to enter into the straight gate, for many I say unto you, will seek to enter in, and shall not be able." (3)

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(1) Luke 14:27, R. V.

(2) Luke 14:33.

(3) Luke 13:24.

There are three classes of passages in the New Testament on the subject of salvation:

1. Those that speak of salvation as an accomplished fact.

“For by hope were we saved.” (Rom. 8:24, R. V.)

“By grace have ye been saved.” (Eph. 2:5, R. V.)

“By grace ye have been saved through faith.” (Eph. 2:8, R. V.)

“Who hath saved us and called us with a holy calling.” (2 Tim. 1:8-9.)

“According to his mercy he saved us.” (Tit. 3:5).

2. Those that speak of salvation as now in progress:

“And the Lord added to them day by day those that were being saved.” (Acts 2:47, R. V.)

“For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God.” (1 Cor. 1:18., R. V.)

“For we are a sweet savor of Christ unto God in them that are being saved.” (2 Cor. 2:15, R. V.), etc.

3. Those that speak of salvation as something to be accomplished in the future.

“Shall we be saved from the wrath of God through him.” (Rom. 5:9, R. V.)

“For God hath not appointed us to wrath but to obtain salvation through our Lord Jesus.” (1 Thess. 5:9.)

“He that endures to the end shall be saved.” (Matt. 10:22.)

“For now is our salvation nearer than when we believed.” (Rom. 13:11.)

We shall be best able to understand these passages as parts of a consistent whole if we learn from them that salvation, to the true follower of the Master, is a process now in operation to be complete in the future. (1) As sin alienates us from God and destroys our moral nature, salvation must save us from sin. "Thou shalt call his name Jesus, for he shall save his people from their sins." (2) But sin results when the soul consciously surrenders to self, the flesh to the spirit; salvation then may be conceived as resulting when the soul is enabled to conquer self, and the spirit conquers over the flesh. Certainly when the follower of Christ is enabled to gain the victory over sin he is to that degree saved. On the other hand no one who has not the victory over sin can be truly in the way of salvation. Either the plan of salvation is not sufficient for his case or he is not willing to be saved in accordance with the plan. Certainly every time he sins he is made more selfish and is not in that particular saved.

We now turn our attention to some of the steps by which the process of salvation is worked out in our lives. If we find that these steps are in harmony with and possibly because of, the way of the cross, we shall then understand better what a glorious gospel has been committed to our trust.

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(1) See *Bibliotheca Sacra*, Vol. 56, p. 701.

(2) *Matt. 1:21*.

## IX.

### Repentance, Confession, Forgiveness.

The first step in the way of salvation is repentance. This is an absolute necessity. The prodigal in going into the far country wandered from the Father's house. When he "came to himself," realized his condition, his thoughts turned to home.

"Hence we conclude that Jesus thought of repentance as based upon a clear seeing, by the sinner, of his own condition." (1) It was only when he said, "I will arise and go to my Father and say, 'Father, I have sinned'," and actually started for home that he can be said truly to have repented. True repentance therefore includes not only sorrow for sin, but a turning from sin. This is the first step in the way of the cross, and how really it is the conquering of the flesh, the victory of the soul over the self, only those know who have truly repented.

The necessity of repentance was preached by the Master, (Mk. 1:15, 2:17; Matt. 4:17; Luke 5:32, 13:3-5, 15:7, 10; by his disciples, Mark 6:12; Luke 24:47; Acts 3:19, 17:30, 20:21, 26:20).

See also Matt. 11:20-24, 12:41-42; Rom. 2:4; Matt. 3:8, R. V.; 2 Peter 3:9, R. V.; Rev. 2:16, 21, 3:19.

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(1) Gilbert, *Revelation of Jesus*, p. 67.



The Master's command to repent assumes that men have the power to obey the command. The Christian soon learns that repentance is not only the first step towards God, but whenever he wanders from the "narrow way," in order to return he must repent. "The ability to make a lifelong repentance is the surest sign that a man is in the way of salvation."

"Repentance is the turning away from a life of sin, the breaking off from evil, because of a change of mind in which a new and better standard of life has been accepted. The Christian life is not only entered by repentance, but is characterized by repentance through its whole extent." (1)

"There surely is not the emphasis laid upon repentance in modern preaching, that there is in the Bible." (2)

"It (repentance) is a phenomenon of will, and consists in the turning or change of the ultimate intention from selfishness to benevolence—from a state of consecration to self to a state of consecration to God, is and must be the turning, the change of mind, or the repentance that is required of all sinners. Nothing less can constitute a virtuous repentance, and nothing more can be required." (3)

"Repentance, which is solely the free choice of the individual." (4)

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(1) Clark, *An Outline of Christian Theology*, pp. 403, 402.

(2) Torrey, *What the Bible Teaches*, p. 353.

(3) Finney, *Systematic Theology*, p. 365.

(4) Bradford, *Age of Faith*, p. 198.

When the prodigal had left the far country and found the father watching for his return, the next step was to confess his sins. "Father, I have sinned, and am no more worthy to be called thy son." This is also in the way of the cross. Many people who admit in their own hearts they are sinners, are yet too proud to confess their sins, even becoming angry if reminded of them. It is a most singular and unreasonable trait of human nature that leads one to become angry at what he knows is truth, and because it is truth. The Master understood this when he said to his brothers: "But me it hateth, because I testify of it, that the works thereof are evil." (John 7:7.)

If we remember how difficult it is for many to admit that they have made a mistake in judgment, even when there is no sin, it will help us to see why they refuse to bear their cross and confess their sins. And this, too, when the one to whom the confession should be made knows well that they have sinned.

As sin is either against our fellow men or against God, so confession of sin is either to our fellow men or to God. It may be said that sin against our fellow men is also against God. We should make confession to those we have wronged. (Matt. 5:23-24; Luke 19:8-9; James 5:16.) We should also confess our sins to God. (Luke 15:21, 18:13; John 1:9; Matt. 3:6; Mark 1:5.) Sometimes a sinner is willing to confess his sins to God, but is not willing to confess to those he has wronged, which indicates that his pride is not



yet humbled, that he has not yet "left all." When the prodigal had confessed his sins he was immediately forgiven, if indeed he was not forgiven the moment the father saw he had truly repented. "His father saw him and had compassion, and ran and fell on his neck and kissed him." (Luke 15:20.) "Penitence is as sure of pardon, as sin is sure of punishment. God delights to forgive; He needs no urging to it." (1)

There is one condition upon which our Heavenly Father forgives us that is sometimes overlooked, and that is that we have forgiven others. Those who were in Central Music Hall, Chicago, during the noonday meetings at the time of the Columbian Exposition, will remember Mr. Moody's preaching one day upon the subject of forgiveness. When he came to the point that we must forgive others before we can be forgiven, a number of people arose and left the hall. The speaker paused until quiet was restored, and remarked that he had never preached to professing Christians upon that point that a number did not immediately go out. Apparently there were some people whom they were unwilling to forgive.

The Master's teaching upon this point is very clear: "Forgive us our debts as we forgive our debtors.\*\* For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." (Matt. 6:12, 14-15).

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(1) *Atonement in Modern Religious Thought*, p. 260.

There are few ways in which the influence of self is shown more powerfully than in our feelings toward those who have hurt our pride or injured us in business or in some way touched self. Every Christian worker has known those who were willing to "carry the cross" in almost every particular but that of forgiving others. But because this desire for revenge or the bearing of a grudge is a manifestation of selfishness, it must be conquered or there is no progress in the way of salvation and of course no forgiveness of our own sins. See Matt. 18:21-35; Mark 11:25-26; Luke 11:4, 17:3-4, 23:34; Acts 7:60, 8:22; Rom. 4:7; James 5:15; 1 John 1:9, 2:12; Eph. 4:32.



## X.

### The New Life.

With the realization that his sins are forgiven, the follower of the Master enters upon a new life. He has his first taste of "the water of life"; he knows for the first time what "the joy of the Lord" and "the peace of God that passeth all understanding," mean. He is in touch with a new world, the spiritual world, and enters upon a new life, the life of the spirit. The former life was self-centered, the new life is centered in Christ as Teacher, Captain, Saviour. This entrance upon the new life is called in theology *conversion*, which refers more particularly to man's part in it, also *regeneration*, which refers more particularly to God's part. In that wonderful conversation of the Master with Nicodemus this entrance upon the new life is called a new birth. "Except a man be born again, he cannot see the kingdom of God." (John 3:3.) The marginal reading of "born again," or "born anew" as in the Revised Version, is "born from above." The "20th Century New Testament" translates it, "Born over again." It is also called a "creation," 2 Cor. 5:17; a "resurrection," Eph. 2:1, and a "begetting" by God, 1 Pet. 1:23; 1 John 4:7. This entrance upon the new life is an experience which is understood only by those who have passed through it. As well try to make a blind mind see color as an

unconverted man understand "the joy of the Lord." This may be said of all the experiences of the Christian life.

If any demand the philosophy of this blessed entrance upon a new life, it must be said that no adequate explanation can be given. The event takes place in the depths of the soul where the spirit of man is quickened by the Spirit of God. What we see and feel is perhaps more the effects of the change than the change itself.

The mistake is made many times of expecting that all will have the same experience in entering upon the new life. This is without warrant in either Scripture or Christian experience. With some the change is so gradual as to be almost imperceptible, and they cannot with certainty point to the time when they were converted. This is especially true of those who were converted in childhood. With others there is a sudden and wonderful change, apparently, in a moment. Some have wonderful experiences, and cannot refrain from shouting and praising God, while with others there is a deep peace of soul flowing as silently as an underground river. Just as no two persons have the same nature, so God's dealings with them must be perfectly adapted to each, and no two have exactly the same experience. The writer knew a man converted, as it afterward seemed, as he knelt with his pastor and the evangelist in the pastor's study in the forenoon. His conviction of sin was gone. About 2 o'clock the next

morning he was wakened from sleep by a new and wonderful feeling of happiness. He could do nothing but weep. His wife heard him and was alarmed, for he was a large, strong man, who seldom shed a tear. "What can be the matter?" she exclaimed. "I am so happy that I cannot live," was his reply. He was a new man in Christ Jesus from that time on, and like Paul gloried in the cross of Christ.

It may be said that the moment self is conquered by the soul and all is surrendered, the spirit of man is touched by the spirit of God, and receives new life and power. "Ye shall seek me and find me when ye shall search for me with all your heart." (1) The particular experience by which we come to Christ will probably be adapted to each, but there will be the same new element in the life of all—love, love for Christ, love for the Father, love for one another. "We know that we have passed out of death into life because we love the brethren." (2)

See 2 Cor. 5:17; Gal. 6:15; Eph. 2:1-4-5, R. V.; Jas. 1:18; 1 Cor. 4:15; Titus 3:5; John 3:1-12, 6:47, 5:23-24, 40, 43, 44, 9:35-38, 12:44, 7:37-38, 6:51-58.

"Hence regeneration may be defined as that work of the Holy Spirit in a man by which a new life of holy love, like the life of God, is initiated." (3)

"Regeneration, to have the characteristics ascribed to it in the Bible, must consist in a change in the atti-

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(1) Jer. 29:13.

(2) 1 Jno. 3:14, R.V.

(3) Clark, *An Outline of Christian Theology*, p. 396.



tude of the will, or a change in its ultimate choice, intention, or preference; a change from selfishness to benevolence; from choosing self-gratification as the supreme and ultimate end of life, to the supreme and ultimate choice of the highest well-being of God and of the universe; from a state of entire consecration to self-interest, self-indulgence, self-gratification for its own sake or as an end, and as the supreme end of life, to a state of entire consecration to God, and to the interests of his kingdom as the supreme and ultimate end of life." (1)

"Thus we are now in a position to see that in conversion the element which is most fundamental from the standpoint of priority is the awakening of self-consciousness, while the essential factor from the standpoint of development is the process of unselfing." (2)

"The New Birth is a most desirable and glorious experience. Just to think that the All Holy God comes to men sunken in sin, dead through trespasses and sins, the vilest of sinners, blind, corrupt, perverse, and imparts to them his own wise, holy and glorious nature. The doctrine of the New Birth is one of the most precious and inspiring in the word of God.

"While the regenerated man is not in the flesh, he still has the flesh. (Gal. 5:16-17.) The new nature received in regeneration does not expel, destroy, or eradicate the old nature. The two exist side by side.

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(1) Finney, *Systematic Theology*, p. 287.

(2) Starbuck, *Psychology of Religion*, p. 130.



The old nature is present, but its deeds are to be put to death through the Spirit. (Rom. 8:13.) The flesh is present, but we are not under its dominion." (1)

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(1) Torrey, *What the Bible Teaches*, pp. 327, 328.



## XI.

### Faith and Works.

The moment the prodigal turned from the far country and started for his father's house he exercised faith, and each step of the return was an act of faith. He may have been uncertain what reception the father would give, but he would at least put him to the test, return and confess his sin. The life of the Christian is a life of faith. Paul says, "Whatsoever is not of faith is sin," (1) and the writer of Hebrews, "But without faith it is impossible to please him." (2) The same writer gives what is still the best definition of faith. "Now faith is the assurance of things hoped for, the proving of things not seen." (3) "But faith is not mere intellectual assent; it is not mere belief on evidence, or on testimony. It is not even the intellectual acceptance as true of what God has said. Faith is not faith without the element of personal confidence, self-commitment, trust." (4)

"Perhaps the simplest answer that can be given to the question: 'What is faith?' is that it is trust." (5)

"By it (faith) I understand willingness to follow

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(1) Rom. 14:23.

(2) Heb. 11:6.

(3) Heb. 11:1, R. V.

(4) Clark, *An Outline of Christian Theology*, p 403.

(5) Stevens, *Doctrine and Life*, p. 191.

the intuitions, the spontaneous convictions, the affirmations of the heart, always with good reason, but without waiting for the intellect to be convinced." (1)

It will help us to understand the nature of faith and the necessity for it in the Christian life, if we can find that it is in accord with the fundamental principle of that life, the way of the cross.

In that mysterious union of flesh and spirit, self and soul, which makes up the human personality, the flesh knows nothing of spiritual things. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

(2) The selfish man does not care to hear about spiritual things; they are not only foolishness to him, but he hates them, for they remind him of his sins. "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be." (3) The spirit, however, being spirit, knows of spiritual things, and is in touch with spiritual things. It is only when the spirit, by the quickening, strengthening power of the Spirit of God assumes control of the personality, steps out upon God's promise, thus exercising personal trust in spite of the flesh, that one can be said to have faith. Each and every act of real faith then is a conquering of the flesh, and is thus in the way of the cross.

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(1) Bradford, *The Age of Faith*, p. 2.

(2) I Cor. 2:14.

(3) Rom. 8:7, R. V.

"Faith is the undoubted medium of spiritual gifts." (1)

"Yet I could never say that on such occasions I was entirely without fear. Nay, I have felt my reason reeling, my sight coming and going, and my knees smiting together when thus brought close to a violent death, but mostly under the solemn thought of being ushered into eternity and appearing before God. Still, I was never left without hearing that promise in all its consoling and supporting power coming up through the darkness and the anguish, "Lo, I am with you alway." (2)

See Matt. 8:10, 9:2, 22, 29, 15:28, 17:20, 21:21; Mark 4:40, 5:34, 10:52, 11:22; Luke 8:25, 48, 17:5, 6, 19, 18:8, 42, 22:32; Rom. 10:10; 1 Cor. 1:21; Rom. 1:17, 3:22, 28, 4:9, 20, 5:1; Gal. 3:7; 1 Tim. 6:11; 2 Tim. 4:7; Gal. 6:10; 2 Cor. 5:7; Eph. 4:5; 1 Thess. 1:8; Gal. 3:6; Heb. 11, etc.

The demonstration that faith is real is the power to do. When the soul conquers self and in spite of self really trusts God, the answer comes in strength from God to do one's duty. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." (3) "I can do all things through Christ which strengtheneth me." (4) When one has done the duty of the day, in

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(1) Gould, *Biblical Theology of N. T.*, p. 16.

(2) Paton's *Autobiography*, Vol. 1, p. 336.

(3) Eph. 3:16.

4) Phil. 4:13.

the spirit of the Master, evidently one must be accepted as righteous for that day at least. In this way truth is learned, progress is made, character is developed, and the soul for that day at least is saved. Boasting is excluded from such a life, for the strength by which the duty is done is not our own, but of God. The deeper the experiences of such a life the more the Christian learns, "Without me ye can do nothing." (1) This would seem to be what is meant by the righteousness of faith. "The just shall live by faith," or, as the "20th Century New Testament" gives it, "Those who stand right with God will find Life as the result of faith." (2)

The Master laid great emphasis upon the necessity of doing. "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that that doeth the will of my Father which is in heaven." From this verse to the 28th the lesson is of doing right. The false prophets professed to be Christians, but *did* iniquity. The house upon the rock showed the character of the man who heard and did; the house upon the sand the character of the man who heard and did not. (3)

"If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself." (4) Only the man who does or is willing

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(1) John 15:5.

(2) Rom. 1:17.

(3) Matt. 7:21-28.

(4) John 7:17, R. V.



to do the will of God can learn spiritual truth.

“And why call ye me Lord, Lord, and do not the things that I say?” (1)

“For I have given you an example that ye should do as I have done to you.” “If ye know these things, happy are ye if ye do them.” (2)

See also John 14:23-24, 15:14; James, 1:22, 2:14-26; 1 John 3:7.

“We have said that, in the thought of Jesus, to receive the kingdom of heaven means to *hear* and *do* his word. He lays stress on this practical aspect of the subject (Matt. 7:21-24). He alone *believes* the word of Jesus who actually does it. \* \* \* It is plain that this view of faith which Jesus had is entirely practical and intelligible.” (3)

“That is, the reason of the man’s reception into the favor of God, is not what Christ has done for him *ab extra*, but what he has done within him in restoring him to a new life of righteousness.” (4)

If we inquire as to the standard to which we must measure in the day of judgment we find that it will be according to our works. In that wonderful chapter, the 25th of Matthew, we learn that the foolish virgins who were refused admission to the bridegroom’s house, had simply neglected to provide oil

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(1) Luke 6.46.

(2) John 13:15, 17.

(3) Gilbert, *Revelation of Jesus*, pp. 73, 74.

(4) Gould, *Biblical Theology of New Testament*, p. 69.

for their lamps ; that the unprofitable servant who was cast into outer darkness neglected to use his talent, and that those on the left of the throne of glory were banished from the presence of the Lord because they had simply neglected little acts of charity and love and that was enough to close the gates of heaven, for it showed that at heart they were selfish and had not followed the Master in the way of the cross.

In this light salvation is righteous character, and the righteousness of faith is the righteousness of duty done in the power of God through faith in Christ. Thus, as some one has said, "We are saved by grace, but we are judged by works."

The absolute need of *doing* or being willing to do the will of God before we can develop a Christ-like character, is in line with our judgment of each other. No man is a hero in our eyes by profession only. He must do heroic deeds or at least prove himself willing to do them. We "take the will for the deed," only when willingness has been demonstrated. As the farmer cannot learn to plow without plowing, however complete his knowledge of the theory of plowing, so no one can develop in Christian character without doing, or at least being willing to do, the will of God. This also is in the way of the cross. There is no lack of promise and profession in our lives, the great need is to do as well as we know. "The spirit indeed is willing, but the flesh is weak." (1)

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(1) Matt. 26:41.

"One of the things lacking to the faith of the Thesalonians was the proof of faith in purity of life. Their faith was imperfect in so far as their lives were unsanctified. \* \* \* It is to be noticed that faith did not survive, after a good conscience was thrust away."

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See Matt. 12:36; Rom. 2:5-11-16, 14:10-12; 2 Cor. 5:10; Rev. 20:12-13; Phil. 3:12-13.

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(1) Gilbert, *First Interpreters of Jesus*, p. 115.



## XII.

### Love.

As has been said, while possibly no two persons have exactly the same experience in entering upon the new life, yet there is an experience common to all; that is, love to God and man both new and wonderful. This is but the natural and necessary result of the life of the spirit. As the Spirit of God quickens our spirits we enter upon a life of which love is one of the chief manifestations. This is the new commandment of the Master which some one has called the eleventh commandment. "A new commandment give I unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

(1) Love, then, is the distinctive badge of the Christian by which all men shall know that we belong to Christ. It will be found that almost without exception unbelievers know well the real Christian from the mere professor and that the standard of their judgment is whether our lives are ruled by selfishness or love. It was said by the heathen of the early Christians, "How these Christians love one another."

When it is remembered what is required of every true follower of the Master, that self must be sur-

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(1) John 13:34, 35, R. V.

rendered, that even those dearest to us by the ties of nature must be given up if necessary, that we must in spirit at least renounce all that we have, it will be easily seen that there must be a compensation for such a sacrifice or the life of the Christian would be less complete than before. The universal experience is that when the cross has been taken up and self has been put down, the new life of love makes the old life seem not worth living. "Because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us." (Rom. 5:5, R. V.) This new life, the first fruit of which is love, gives a joy so rich and deep that all sacrifices in the light of it seem small indeed. (1)

As love is the distinctive badge of the Christian life, it is also the inspiring motive of that life. "The love of Christ constraineth us." (2) As the love of the Master fills our hearts we desire to do something for him. The fact that few, comparatively, are willing to do anything for the Master's sake, make any sacrifices, is proof conclusive that few have the love of Christ in their hearts. "If a man love me he will keep my word." (3)

There are perhaps few ways in which selfishness shows itself more in our lives, than in our feelings toward others. In the manifold relations of our daily

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(1) Phil. 3:7, 8.

(2) II Cor. 5:14.

(3) John 14:23.



lives, other people are judged by us largely by the way in which they have come in contact, whether intentionally or otherwise, with self. Our judgment of them is warped by the fact that they have "hurt our feelings." This homely phrase sometimes provokes a smile as though such a hurt could not amount to much, but the facts prove the opposite. A light word may to some be more painful than a heavy blow. If we find it hard, following the Master, to forgive those who have hurt us, we soon learn that the cross means even more than that, we must learn a still higher lesson, the duty of love to those who have wronged us. This comes as a natural result when the Spirit of God rules in our hearts. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." (1) "Being reviled, we bless; being persecuted, we suffer it." (2)

John 15:12, 17; Matt. 22:34-40; Rom. 13:8-10; 1 John 4:7-21; 1 Cor. 13, R. V.; 1 John 2:9-11; Gal. 5:6, 22; 1 Peter 1:8; John 8:42, 14:15, 21, 23, R. V.; 21:15-17, R. V.; Phil. 3:7, 8; Acts 21:13; Eph. 6:24; 2 Tim. 4:8; Gal. 2:20; Luke 10:29-37; 1 Thess. 3:12; 1 John 3:18; 1 Pet. 4:8, R. V.; John 13:1-5; Luke 6:35; Eph. 4:2, 32; Rom. 12:10, 13:8-10; Col. 3:14, R. V.; Eph. 5:1, 2; Jno. 17:26.

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(1) Matt. 5:44, 45.

(2) 1 Cor. 4:12.

"One of the supreme utterances of the Christian revelation is the word of the Apostle John, 'God is love.' As love grows truer to its nature it grows richer in the holy spirit of self-sacrifice. Though it may begin with self, it is the affection that most effectually kills selfishness." (1)

"But under a system in which self-regard, a steady fight for one's own interest, is the acknowledged economic principle, love is so manifestly disadvantageous, and selfishness has such overgrown prizes for the stronger and coarser natures, that love becomes the most difficult and despised of all virtues. For in such a condition of things it means self-abnegation." (2)

"I climbed into the tree, and was left there alone in the bush. The hours I spent there live all before me as if it were but of yesterday. I heard the frequent discharging of muskets, and the yells of the savages. Yet I sat there among the branches, as safe in the arms of Jesus! Never, in all my sorrows, did my Lord draw nearer to me, and speak more soothingly in my soul, than when the moonlight flickered through those chestnut leaves, and the night air playing on my throbbing brow, as I told all my heart to Jesus. Alone, and yet not alone! If it be to glorify my God, I will not grudge to spend many nights alone in such a tree, to feel again my Saviour's spiritual presence, to enjoy his consoling fellowship. If thus thrown back upon

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(1) Clark, *An Outline of Christian Theology*, pp. 94, 95.

(2) Gould, *Biblical Theology of the New Testament*, p. 21.

your own soul, alone, all, all alone, in the midnight, in the bush, in the very embrace of death itself, have you a friend that will not fail you then?" (1)

"If I speak in the tongues of men—aye, and of angels, too—but am without love, I have become mere echoing brass, or a clanging cymbal! Even if I have the 'prophetic' gift and know all secret truths and possess all knowledge, or even if I have such perfect faith as to be able to move mountains, but am without love, I am nothing! If I give all I possess to feed the hungry, and even if (to say what is boastful) I sacrifice my body, but am without love, I am none the better!" (2)

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(1) Paton's Autobiography, Vol. 1, p. 325.

(2) 20th Century N. T., I Cor. 13:1-3.



## XIII.

### Prayer.

The follower of the Master soon learns the necessity of prayer if he would continue to "walk in His steps." The Master found it necessary to pray in order that he might carry his cross, and what was so necessary for him cannot be unnecessary for us. It will doubtless be a surprise to all who have never studied the gospel record in that respect, to see how truly the Master was a man of prayer.

"The words pray and prayer are used at least 25 times in connection with him, and there are many instances in which the fact of his praying is mentioned where the words do not occur. The life of Christ had many marked characteristics, but nothing is more marked than his prayerfulness." (1)

It will help us to understand our entire dependence upon the Father if we remember that the Master was just as dependent as we, no more, no less. "The Son can do nothing of himself." "I can of mine own self do nothing." "Then shall ye know that I am he, and that I do nothing of myself." (2) It was therefore in perfect accord with his own life that the Master taught "Without me ye can do nothing." (3) As our perfect

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(1) Torrey, *What the Bible Teaches*, p. 128.

(2) John 5:19, 30; 8:28.

(3) John 15:5.

example he had lived the life of entire dependence upon God, and we as his followers cannot expect to do otherwise, for "The servant is not greater than his Lord." (1)

It will easily be seen, even in theory, how wonderfully adapted this requirement is to eliminate selfishness from our lives, but only he who has lived such a life realizes how fully it is in the way of the cross.

A union meeting of the Presbyterian and Congregational ministers of Chicago was held in honor of that noble soldier of the cross and veteran missionary, John G. Paton, at the time of Mr. Paton's first visit to Chicago. Two noted divines who had entertained Mr. Paton in their homes took occasion near the close of the meeting to eulogize the missionary. Those who sat near Mr. Paton soon saw that he was far from being pleased. When he could speak and faced his brethren, the tears were running down his cheeks. "Oh, brethren, this pains me very much. I have done nothing; *I* deserve no credit; it was the Lord."

We learn that the Master rose early in the morning "a great while before day," to pray; (2) that he "continued all night in prayer"; (3) that at times he prayed "with strong crying and tears." (4) "Jesus Christ prayed before his baptism with the Holy Spirit and entrance upon his public ministry; before enter-

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(1) John 15:20.

(2) Mk. 1:35.

(3) Luke 6:12.

(4) Heb. 5:7.



ing upon an evangelistic tour, before choosing the twelve, before announcing to the twelve his approaching death, *i. e.*, before important steps in his life. He prepared for the important events of life by especial seasons of prayer." (1)

We learn in the 17th of John of the Master's prayer for his disciples the night before his crucifixion; in the gospel record that the agony in Gethsemane was the agony of prayer, and that almost his last words from the cross were a prayer for his enemies, "Father, forgive them."

Luke 3:21, 22; Mark 1:35, 38; Luke 6:12, 13, 9:18, 21; Matt. 14:23; Luke 5:16; Mark 6:46; Matt. 26:36-39; Luke 22:39-45, 23:34, 46; John 11:41, 42; John 6:15; Luke 11:1-13.

The disciples asked, "Lord, teach us to pray," and it is as we understand the Master's example and teaching on the subject of prayer that we realize its absolute necessity. It was in answer to the disciples' question that we have the Lord's prayer, and the lesson of the man who rose from his bed to give his friend three loaves because he kept knocking; from this we learn how much more our heavenly Father will hear our prayers. (2) The Master taught his disciples to pray in secret, (3) to pray without "vain repetitions," (4) to

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(1) Torrey, *What the Bible Teaches*, p. 129.

(2) Luke 11:1-13.

(3) Matt. 6:5-6.

(4) Matt. 6:7.

forgive, (1) to have faith, (2) but perhaps the most remarkable of the Master's teachings on the subject are to be found in John: "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." (3) "That whatsoever ye shall ask the Father in my name, he may give it you." (4) When the Christian has sounded the depths of these promises he will find that prayer in the Master's name means vastly more than the mere saying, "We ask in the name of Christ," at the close of our prayers, for we know that many of such prayers are not answered. This would demonstrate either that the Master's promise was not kept or that we had not complied with the conditions. Few will doubt that the latter is the true explanation.

"We have only to remember what the 'name' signified in the Hebrew mode of thought to see the profound meaning of the phrase, 'in my name.' The 'name' was the symbol of the inmost nature or essence of the thing or person which it represented. When therefore, we ask in Christ's name, we ask 'in him,' in his spirit, which is interpreted to us in the supreme prayer of his life, to which reference has been made. When we thus pray we ask that our prayers may be as his; that they may be purged of all mere self-seeking,

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(1) Matt. 6:12, 14-15; Mk. 11:25.

(2) Mk. 11:22-24.

(3) John 14:13-14.

(4) John 15:16.

and may express the attitude of hearts which are in harmony with God's will, and an unshaken confidence in his providence and grace." (1)

"To use Christ's name in prayer surely includes this, to follow his example and to pray as he did." (2)

Another wonderful promise is, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." (3)

"If you remain united to me and my teaching remains in your hearts, ask whatever you wish and you shall have it." (4)

The condition that we must "abide" in Christ would seem very similar to asking "in his name." Both imply complete surrender of self and dependence upon Christ until we become, by our life of abiding, practically one with Christ. It is this completely surrendered life that can pray in faith and with submission to the Father's will, that can say even in the dark hour of our Gethsemane, "Not what *I* will but what thou." Paul understood this when he said, "Yet not I, but Christ liveth in me." It is this surrendered and unselfish life that asks nothing but what is for the glory of the Father, "in the name of Christ," and has a right to the answer.

Still another reason why prayer is a necessity for the Christian may be found in that, only as we are kept

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(1) Stevens, *Doctrine and Life*, p. 222.

(2) Murray, *The Ministry of Intercession*, p. 130.

(3) John 15:7; see also 15:4-6.

(4) 20th Century New Testament, John 15:7.

from known sin, and do our whole duty for each day, can we have a "conscience void of offense toward God and toward men." (1) And no man can say "I can do all things," except he say "through Christ which strengtheneth me." (2)

John 16:23, 24, 26; Rom. 8:26; 1 Jno. 3:22; James 5:13, R. V.; Luke 18:1; Eph. 6:18, R. V.; 1 Thess. 5:17; Eph. 1:16-19, 3:14-19, R. V.; Col. 1:9-11; 1 Thess. 3:12; Phil. 4:6, 19, R. V., etc.

"The last utterances of Christ were prayers. The last words of the Bible are prayers." (3)

"Prayer is a part of the intercourse between man and God. God approaches man in revelation, man approaches God in prayer." "The practice of the presence of God" is one of the best definitions of prayer." (4)

"Prayer, then, is the expression of the child's need and of the child's claim upon the Father." "God is not a reluctant, but a willing, giver. His willingness surpasses anything known to earthly love. We do not extort his favors from him; they wait to descend upon us so soon as we rightly ask; that is, so soon as we are in a true attitude of trust and receptiveness towards them." (5)

"Jesus told his disciples a story to show them the need of always praying and never losing heart." "Never cease to pray." (6)

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(1) Acts 24:16.

(2) Phil. 4:13.

(3) Torrey, *What the Bible Teaches*, p. 428.

(4) Bradford, *The Age of Faith*, pp. 218, 227.

(5) Stevens, *Doctrine and Life*, pp. 216, 217.

(6) 20th Century N. T.; Luke 18:1; 1 Thess. 5:17.

## XIV.

### Power as Witnesses.

When the Master said to his followers, "Ye are the salt of the earth." "Ye are the light of the world," (1) he placed upon them and upon all true disciples a special honor and a glorious responsibility. We are his witnesses, the truth of what he taught and promised is to find demonstration in our lives. "And ye are witnesses of these things." (2)

It will help to a clearer understanding of its meaning if we remember that the original of the word translated witness is the same from which the word martyr is derived. Thus the Century Dictionary defines martyr: "1. Originally, a witness; one who bears testimony to his faith. 2. Specifically, one of those Christians who in former times were put to death because they would not renounce their religious belief."

It was evidently a similar conception of the word which the Master had when he said to his disciples just before his ascension, "And ye shall be witnesses

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(1) Matt. 5:13, 14.

(2) Luke 24:48.



unto me." (1) He had warned them of the treatment they might expect, "Ye shall be hated of all men for my name's sake." (2) "If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (3) A great mistake has been made in thinking these words do not apply to conditions in so-called Christian lands, that they are not applicable to-day. The carnal mind is still enmity against God and against those who would restrict its pleasures. So long as mankind in general is moved by selfish motives, there will be need of the martyr spirit in those who follow the Master. Such are the true witnesses for the Master. While the form of persecution has been greatly changed, and the stake has long been a thing of the past, the fact of persecution will soon be demonstrated to all who live godly in Christ Jesus. It is inevitable; the spirit of the world, which is selfishness, and the spirit of the Christ, which is self-sacrifice, are diametrically opposed.

The unbelieving do not read the Bible, but they do read the lives of professing Christians. They are moved by selfish motives and their philosophy of life is that all others are the same. When they see professing Christians apparently actuated by the same motives as themselves, they understand it and at once discount the truth of the Christian life; but when they

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(1) Acts 1:8.

(2) Luke 21:17.

(3) Jno. 15:20.



see Christians making sacrifices, doing right in the name of Christ, counting all things but loss for Christ's sake, they know that it is of God and are compelled to admit its truth. A consistent Christian life is an unanswerable argument.

"Jesus expected that his kingdom would be extended by personal witnessing. He depended upon personal witness and personal contact. He did not say that the *Gospel* either spoken or written was the salt of the earth; nor did he say that of any organization. He said it of the *men* who had accepted him." (1)

"Were Christ indeed and in truth our Life, how could such a falling away from him be possible? Those in whom he lived would witness so mightily for Him, through their whole life, whether spoken, written or acted, that unbelief would be forced to silence." (2)

"Toward the end of a three day's session in Chickering Hall of ministers of every sect who were concerned about the losing fight the church was waging among the masses, a man stood in the meeting and cried out, 'How are these men and women to understand the love of God you speak of, when they see only the greed of men?' He was a builder, Alfred T. White, of Brooklyn, who had proved the faith that was in him by building real homes for the people, and had proved, too, that they were a paying investment. It was just a question whether a man would take seven per cent. and save his

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(1) Gilbert, *Revelation of Jesus*, pp. 151, 152.

(2) De Wette.

soul, or twenty-five and lose it. And I might as well add here that it is the same story yet." (1)

It was with a true conception of their high calling as witnesses that the Master commanded his disciples, "But tarry ye in the city of Jerusalem until ye be endued with power from on high." (2) "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in Judea, and in Samaria, and unto the uttermost part of the earth." (3) This promise was fulfilled on the day of Pentecost, "And they were all filled with the Holy Ghost." (4)

This is evidently a higher experience than the new birth, precious as that experience is to all who have passed through it. The disciples had been born again, they had left all and followed the Master and the new life of the Spirit was flowing in their hearts. (5) But they were not ready for service as witnesses, to go out and conquer the world for the Master until they had been "endued with power from on high."

Various terms are used in the Scriptures in speaking of this higher spiritual gift, "baptized with the Holy Spirit," "filled with the Holy Spirit," "endued with power from on high," "sealing of the Spirit," and "anointed with the Holy Ghost and with power," etc.,

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(1) Riis, *The Making of An American*.

(2) Luke 24:49.

(3) Acts 1:8.

(4) Acts 2:4.

(5) Jno. 15:3; 13:10; Acts 8:15, 16.

but it seems probable that they all refer to the same experience or at least to different phases of the same experience.

The purpose for which this wondrous gift is made is that we may be witnesses for the Master, "living epistles known and read of all men." Few rich men of themselves would sell all and follow the Master, but by "power from on high" would be able to make the sacrifice and thus demonstrate that in one life at least the love of Christ is stronger than the love of wealth. With the power of God working in his heart the true Christian is enabled to make sacrifices that would be impossible to him without such power. Mr. Paton alone on the island of Tanna, surrounded by cannibals, his life in danger almost every moment, was kept by the power of God. A great spiritual power strengthened him with "might by the Spirit in the inner man," so that he counted not his life dear unto him. Not all followers of the Master are called to be missionaries among cannibals, but all are called to be witnesses of the power of God in their lives, no matter how humble their sphere or humdrum their duties. The weary mother with manifold worries and perplexities, with the thousand annoyances that fret and rasp the spirit, can witness to husband, children and friends that through the Master she is enabled to be patient and endure. And so for each and every one.

"The baptism of the Holy Spirit is always connected with testimony or service. (See 1 Cor. 12:4-13; Acts

1:5-8; Luke 24:49; Acts 2:4, 4:8, 31, 7:55, 9:17, 20, 10:45, 46, 19:6). (1)

As no two persons have exactly the same abilities, so no two are called to exactly the same duties and responsibilities. "To every man his work." (2) For this reason, "There are diversities of gifts but the same spirit." (3) Having taken up our cross, and following our Master's example, prayed, "Not what *I* will, but what *thou* wilt," and received the power from on high, we are ready for the humblest duty, or the most dangerous position. Our one concern must be not so much where we are but what we are, witnesses in our lives as to the truth of the gospel. (4)

"The baptism of the Holy Spirit is the Spirit of God falling upon the believer, taking possession of his faculties, imparting to him gifts not naturally his own, but which qualify him for the service to which God has called him." (5)

The conditions upon which this blessing is received are the same as those upon which we entered the new life, it is still the way of the cross. There is this difference, however, that the cross means more than at first, the thrust of the sword of the spirit is deeper and the light of the spirit in our hearts is brighter. These are stages of development and indicate our growth in grace.

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(1) Torrey, *How to Bring Men to Christ*, p. 106.

(2) Mk. 13:34.

(3) I. Cor. 12:4.

(4) I. Cor. 12:4-14.

(5) Torrey, *How to Bring Men to Christ*, p. 110.

As we pray, "Give us this day our daily bread," so we soon find that the filling of the Spirit for yesterday's duties will not suffice for the duties of to-day. "As thy days so shall thy strength be." (1) The Master received a special spiritual blessing for each time of special duty and trial and we cannot need less. To be "filled with the Spirit" is not only a blessed privilege for each follower of the Master, but is a necessity, which becomes the greater the more we know of what the Christian life means. There is apparently great need of knowledge on this subject by many professing Christians.

The Master is our perfect example in this as in other respects. We learn that even he did not enter upon his public ministry until he had been baptized with the Holy Ghost (Jno. 1:29-33; Luke 3:21, 22; Matt. 3:16); that the Spirit was given to him without measure (Jno. 3:34); that he was led of the Spirit (Luke 4:1; Mark 1:12, R. V.; Rom. 8:14); that he spake in the power of the Spirit (Jno 3:34, R. V.); that he taught his disciples in the power of the Spirit (Acts 1:2); worked miracles in the power of the Spirit (Matt. 12:28), and that by the Spirit he was raised from the dead (Rom. 8:11). Remembering these facts we can better understand what the Master meant when he said, "I can of my own self do nothing." "I do nothing of myself." (2)

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(1) Deut. 33:25.

(2) Jno. 5:30; 8:28.



There is one promise of the Master, with reference to the Holy Spirit, that every true follower may well carry in his heart. "If ye then being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him." (1)

Luke 4:14, 18; Jno. 3:5, 6, 8, 4:23, 24, 6:63, 14:17, 15:26, 16:13; Acts 2:4, 17, 18, 38, 8:14-17, 29, 39, 21:4; Rom. 8:9, 11, 13, 16, 23, 26, 15:13; 1 Cor. 2:4, 10, 12, 14, 15, 6:11, 14:15; 2 Cor. 1:21-22, 3:3, 6, 8; Eph. 1:13, 3:16, 4:30, 5:18; Jno. 16:7-15; Rev. 22:17.

"We conceive that the great end for which the endowment of the Spirit is bestowed is our qualification for the highest and most effective service in the church of Christ." (2)

"Man is a vessel destined to receive God, a vessel which must be enlarged in proportion as it is filled, and filled in proportion as it is enlarged." (3)

"The doctrine of the Spirit proclaims that God is very near us, and that forces of the spiritual and eternal order constantly penetrate our life. This conception makes religion intensely real. It is the divine life in man. Eternal life is already here; the world of time and sense is swallowed up in the world of the Spirit and life is transfigured by the presence and the love of God." (4)

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(1) Luke 11:13; Matt. 7:11.

(2) Gordon, *Ministry of the Spirit*, p. 74.

(3) Godet.

(4) Stevens, *Doctrine and Life*, p. 125.



## XV.

### The Transformation.

We ought now to be in a position to ask why these exacting conditions in the life of the Christian, why it is necessary for him to be willing to leave all, why it is necessary that he should forsake all known sin, why he should be expected to prove his faith by his works, in short, why he should carry his cross?

We may be certain that if these conditions are of God, there is an adequate reason for them, if we can apprehend the truth sufficiently to grasp the reason, for the Heavenly Father can ask nothing unreasonable.

We have learned that salvation is a process now going on in the heart of every Christian, and that the result of that process when its requirements are obeyed is to bring the follower of the Master to a state of righteousness; in other words we follow Christ's example and his life in our small way in order that we may become like him, "conformed to his image." This is indeed a high standard to be reached and nothing short of the power of God is sufficient to enable us to reach it. This process is called by the apostle Paul, transformation. "And be not conformed to this world,

but be ye transformed by the renewing of your minds.”  
(1)

Scholars differ somewhat as to the exact interpretation of the two words “conformed” and “transformed,” but it is enough for our present purpose to remember that the process of conformation, whatever it may be, is what we as Christians are to avoid, and transformation is to have full play in our lives.

It will help to a clearer understanding of this process if we recall once more that we are beings with dual natures, flesh and spirit. Each may choose the life he will live, the life of the flesh or the life of the spirit, the life of selfishness or the life of love. It is an undisputed fact, that character results from conduct. Because of this, God may rightly judge men by their deeds, knowing the motives which prompt the deeds. The man who lies becomes a liar, the man who steals a thief. Inevitably character is formed, and the heart of the man stamps itself upon the face, so that the habitual sinner proclaims to those who may be able to read the lines, the nature of his sin. Indeed, it may be said to be written not only on the lines of his face but in every curve of his body. The tramp who is a tramp by choice and not of necessity proclaims the fact by every step he takes.

The revised version of Rom. 12:2 gives a better idea of this word conformed. “Be not fashioned according

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(1) Rom. 12:2.

to this world." There is the idea suggested of molding influences from without and from the baser part of man's nature that make him a degraded being. "To be carnally minded is death." (1) The process by which Christian character is formed is the opposite to this. Conformation works from below and from without, debasing, degrading, damning; while transformation works from above and within, through the spirit of the man, uplifting, ennobling, saving. It may be a blessed thing to help another, but it is certainly more blessed to enable him to help himself.

Paul evidently has the process of transformation in mind when he says, "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." (2) "And all of us with unveiled faces, see, as if reflected in a mirror, *the splendor of the Lord*, and are being transformed into his likeness, from one degree of splendor to another, as it comes from the Lord, even the Spirit." (3)

As followers of the Master, walking in his steps, each carrying his own cross, there is a sense in which we too are crucified and can say with Paul, "I am crucified with Christ," but may we expect to find any analogy to the process of transformation in the life of our Master. We are treading holy ground and each

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(1) Rom. 8:6.

(2) II Cor. 3:18, R. V.

(3) 20th Century N. T.; II Cor. 3:18.

step must be with due reverence, but if we have rightly apprehended the Christian life in these studies, there must be a sense in which even in this that we follow the Master. He had a fleshly nature even as we and was part of our humanity. If he did not contend with influences of heredity and environment, he could not have been "tempted in all points like as we are."

We have accounts of the Master's transfiguration in the gospels. "And his face did shine as the sun, and his raiment was white as the light." (Matt. 17:2; Mark 9:23). The Greek word translated "transfigured" in these passages is the same word that is translated "transformed" in Rom. 12:2, and "changed" in 2 Cor. 3:18 in the A. V. and "transformed" in the revised. It is the same word and whatever meaning it may have in one connection, it ought, it would seem, to have a similar meaning in the others.

Some conceive that the Master was transfigured by a light from heaven, but it is worthy of note that the bright cloud did not appear until after his transfiguration. Luke tells us that the Lord was transfigured "as he prayed," (Luke 9:28, 29). How far the analogy will hold between our transformation and the Lord's transfiguration it is doubtless very difficult, if at all possible, to say, but that we as his followers in some stage of our experience, follow him even in this, would seem a necessary conclusion. It was by the Spirit that the Lord lived, and it was by the Spirit he was transfigured. It is by the same Spirit according to our

measure that we are transformed. This process begins at the New Birth, but when it ends eternity alone shall tell. What Christian worker has not seen faces transformed in a moment, with a new light and peace and joy, and has watched the process by which the old stamp of selfishness on the face is changed, and the countenance transformed.

A most striking illustration of this truth may be found in the story of Delia as told by Mrs. E. M. Whittemore of the "Door of Hope," a home for fallen women in New York City. Mrs. Whittemore has two pictures of Delia on one page, and entitles it "*The Work of Grace as Shown in a Human Face*, small pictures taken three months after being rescued; large picture taken about a year later."

The small picture has the light of peace and salvation in the eyes, but the lines of the face speak clearly of the life she had led; but the larger picture shows a face that has been truly transformed.

Another proof of this principle may be seen in the pictures of reformed drunkards as given in appendix A to "The King's Business," or proceedings of World's Convention of Christian Workers at Boston, November, 1892. The faces of thirty-nine men and one woman who have been saved from drunkenness. This process of transformation by necessity includes our sanctification, for it can be only as sin is discovered and forsaken that the Spirit of God can work this change in our characters.



Is there not reason enough then in the very nature of the process by which we are saved, for the exacting conditions of the Christian life? The cross, one's own cross, is an absolute necessity. We thus see why professing Christians who have lost the Spirit of sacrifice are like salt that has lost its savour and are henceforth "good for nothing," certainly as Christians.

Luke 9:29; Rom. 8:11; 1 Cor. 15:52; 1 Jno. 3:2, R. V.; Acts 6:15; Exodus 34:29-35; 2 Cor. 4:16; 3:3.

"Under the right conditions it is as natural for character to become beautiful as for a flower, and if on God's earth there is not some machinery for effecting it the supreme gift to the world has been forgotten." (1)

"The Christian is engaged in a process of transformation, metamorphosis (Rom. 12:2), in which certainly not without great effort, there is to be a mental renewing, and the end of which is the proving of the perfect will of God." "No limit of years is set when the transformation into the image of the Lord shall be perfect (2 Cor. 3:18); when the sanctification which God works shall be complete (1 Thess. 5:23)." (2)

"But having the Spirit dwelling in us we have, even now, the first fruits of this transformation in the daily renewing of our inward man, in the helping and healing and strengthening which sometimes comes to our bodies through the hidden life of the Holy Ghost. Sanctification is progressive, waiting to be consum-

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(1) Drummond, *The Changed Life*.

(2) Gilbert, *First Interpreters of Jesus*, pp. 85, 89.



mated in the future; so is glorification in some sense progressive, since by the presence of the Spirit we already have the earnest of the glory that is to be." (1)

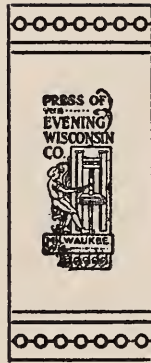
The Christian life is at once the highest of callings and the noblest of ambitions; it has fellowship of love and peace with both God and man; it receives greatest blessings for itself while giving greatest blessings to others; it asks the emptiness of human hearts, that it may fill them with the fulness of God; it frees the slaves of sin that it may lead them into the glorious liberty of the children of God.

In its light, life is a school, death is an incident, heaven is home. In God's wonderful loom of life where flesh and spirit are warp and woof, it weaves the cloth of gold of transformed character. It has for Friend, Teacher, King and Saviour, the Son of God Himself, who said:

"Follow me!" "I am the way, and the truth, and the life; no man cometh unto the Father, but by me." "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

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(1) Gordon, *Ministry of the Spirit*, p. 120.





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